The PULPIT

A Periodical of Contemporary Preaching

JUNE 1945

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Lost Islands
By HORACE G. SMITH

Hidden Among the Baggage
By FRED E. LUCHS

Why Take Religion Seriously?
By CHARLES E. CONOVER

Our Lord's Prayer for a World in Disorder
By ROY C. HELFENSTEIN

Our God
By ERDMANN SMITH

Make the Church a Candidate, Too!
A Preacher-Problem Article
By GEORGE LAWRENCE PARKER

A Sermon for Children
By ALFRED W. SWAN

Sermon Illustrations

Contributed by Readers of THE PULPIT

'Let Us Move Forward'

From the late President Roosevelt's final message which he was to have delivered the day after his death:

"We seek peace—enduring peace. More than an end to war, we want an end to the beginnings of all wars—yes, an end to this brutal, inhuman and thoroughly impractical method of settling the differences between governments. The mere conquest of our enemies is not enough. We must go on to do all in our power to conquer the doubts and fears, the ignorance and greed, which made this horror possible. Today we are faced with the pre-eminent fact that, if civilization is to survive, we must cultivate the science of human relationships—the ability of all peoples, of all kinds, to live together and work together, in the same world, at peace. Today as we move against the terrible scourge of war, as we go forward toward the greatest contribution of lasting peace—I ask you to keep up your faith. The only limit to our realization of tomorrow will be our doubts of today. Let us move forward with strong and active faith."

The Bible Comes into Its Own—During War

A total of 6,920,538 Scripture volumes, which includes Bibles, New Testaments and portions of the Bible, has been supplied by the American Bible Society to the armed forces during the war years. In addition to these books more than 1,018,885 volumes in 40 different languages have been furnished to prisoners of war in many countries, making a grand total of more than 8,000,000 volumes. Each year the Society finds the demand has been progressively larger for each of the three Scripture items. The books called for in 1944 represent 39 per cent of the entire number distributed in this four-year period. There is no letup in the demand and the Society is determined there must be no let-down in the supply. Notwithstanding that the government has provided New Testaments for the army (not the navy), that the American Bible Society has supplied millions of copies, and that others also have produced Testaments for service men, still the need has not been adequately met. The demand continues—in fact, it increases. Recently a single order came in for 350,000 New Testaments for the European theater of operations. The Society has never before had so large a single order. At the battlefronts men's thoughts are of serious things. The Word of Life is needed and wanted. —*American Bible Society.*

Postwar Revival of Religion?

There has been no revival of religion in this war, nor can we cite any war in history that has brought with it a religious revival. A few weeks ago the first chaplain to land with the marines on Tarawa told our Young Couples Club that this checked with his experiences. My wife's brother, writing from New Guinea, has made a like report. Here is another chaplain giving his report in a national magazine":

"I find it distressing that so many people seem to be putting so much reliance on what has been called 'foxhole religion.' Many pious people are evidently expecting a rebirth of religion to come out of the critical experiences of this war. They believe that men facing danger automatically turn to God, that this reaction is permanent and a deep-rooted conversion, and that consequently there will be a great resurgence of interest in the church when the veterans come home. I am firmly convinced that this is a false hope."

We had better listen to these men. They are telling us that war makes men cynical, bitter, disillusioned. Father Duffy of the famous Rainbow Division in the First World War once made this comment: "As I look back on it I see no occasion for the ordinary man to have had a religious experience while in service."—*C. L. Copenhaver, Congregational Church, Plainfield, N. J.*

Camouflaging Our Religion

Ernie Pyle, lamented war correspondent, told of a trip he made on a hospital ship from the Italian battle zone back to Naples. The thing that stood out in greatest contrast to ordinary war experience, he stated, was the fact that this ship, unlike every other means of transportation he had been using, made no effort at concealment. It attempted no camouflage, but bore a large, brilliant red cross. It observed no blackout, but ran with its lights as bright as possible. It wanted to be conspicuous. It wanted there to be no mistake as to its identity. Its most powerful floodlights shone on the emblem of mercy which it bore. And enemy planes and ships and submarines respected it for what it was.

It seems to me that there is in that observation an excellent suggestion for the Christian. Too many of us have been operating on the principle of being as inconspicuous as possible. We have tried to camouflage ourselves, to look as much like our surroundings as possible. We have tried to pass as part of the landscape instead of standing out in bold relief against it. We have conformed to our environment instead of lighting up the Cross in defiant contrast to "the world."—*Huber F. Klemme, Grace Church (Evangelical and Reformed), Grosse Point Park, Mich.*

The Churches—and Pearl Harbor

A short time before the fateful day at Pearl Harbor a nation-wide check-up was made of the churches of America with reference to Sunday night services—big churches, little churches, city churches, country churches; churches east, west, north and south. The information obtained was that almost one-half of all the churches of America closed their doors on Sunday night because of the indifference and unconcern of the church members. And in the remaining churches, with few exceptions, a mere handful of people attended.

Thomas Carlyle tells of a people who made no use of their souls and lost them. John Bright, great English statesman of the last century, says, "The danger of a republic is a religious danger."—*Elmer E. Helms in the Christian Advocate.*

Which Was Right?

In the Civil War a father lost two sons. One fought and died for the North, one for the South. He buried them in a common grave and over them in stone he wrote, "God knows which was right." Oh, someone may say, "I know which was right." But the father was not so sure. He loved them both and was heartbroken. So is God, today. He loves all his children, and is heartbroken at their deadly strife. He says: "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance." "Like as a father pitieth his children. . . ."—*Theodore K. Vogler, Union Church, Hinsdale, Ill.*

25 Cents a Copy Entered as second-class matter May 14, 1942, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 407 S. Dearborn St., Chicago, Ill. Two Dollars a Year

The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

VOLUME XVI CHICAGO, JUNE, 1945 NUMBER 6

Why Take Religion Seriously?

BY CHARLES EUGENE CONOVER

Scripture: Psalm 8; Psalm 139:1-12, 23, 24.

A GROUP of college students were discussing student attitudes toward religion. One of them suggested that for many students today the question is this: Why bother with religion? On the campus that question is frankly put. But the attitude it expresses is not limited to the campus. In every community there are people who obviously do not want to be bothered about religion. They may send an occasional check to the church, and they may even attend on Easter. But they live, to use John Bennett's phrase, "as though God did not exist."

Why take religion seriously? That is an honest question, and it deserves an honest answer. But it leads to another question: Why are people religious, anyway? What is religion all about? Before we can tell how important religion is, we must understand why people are concerned about religion. Here the honest inquirer is often quite puzzled by the answer prevalent in modern thinking. It seems advisable, therefore, to consider first some of the theories which lead many people to believe that religion is not very important.

SOME INADEQUATE ANSWERS

1. First of all, some students point out that many people avoid religion until they think that they are about to die; then they suddenly turn to religion. They seem to become religious in order to escape the danger of future punishment. And if that is the reason people are religious, it is a very self-centered justification: "I've turned to religion to be sure about the future of my own soul." This attitude does seem to be prevalent today. A university athlete who was never noted for his piety was seen reading a New Testament, now that he knew that he would soon be sent to a battlefront. Why has he developed an interest in the Bible? A professor suggests the answer: "Just in case. . . ."

To the observant young person it does seem to be clear that fear of future punishment and hope of future bliss play a very large part in religion. Yet this interest in religion when we face death for ourselves, or for those whom we love, is not as self-centered as it appears to be. The former Chief of Chaplains in the United States Army writes: "In the First World War, in this, and invariably when men are face to face with death they look Godward—the help of religion is sought."

The fact that people do turn Godward when they are face to face with death does not explain religion. For we would not turn Godward unless we had a deep conviction of the reality of God, and we would not be concerned about heaven or hell unless we really believed both in God and in the spiritual nature of our own souls. Religion explains why we look forward to something more than the mere fact of death. We cannot, then, say that fear of the future explains religion. We must look for more fundamental answers to the question, Why are people religious?

AN ANSWER FROM PSYCHOLOGY

2. The Freudian psychologists give another answer to the question, Why religion? Children are helpless, and turn to parents for protection. When we grow up, say the Freudians, we are unwilling to believe that life is dangerous, and that the world is indifferent to our desires. So we imagine that there is a Heavenly Father who will protect us. Said Freud: "The derivation of a need for religion from the child's feeling of helplessness and the longing it evokes for a father seems to me to be incontrovertible." Religion is really, if this is true, an expression of immaturity and cowardice. And religious faith is an illusion, a projection of our desires into the heavens.

Now it is true that there are people who turn to religion in order to escape from the disappointments and frustrations of real life. And there are people who expect God to protect them from danger. But if we select a representative of religion at its best, we do not choose "the timid soul" portrayed by a popular cartoonist. For the great men and women of religion have not found in their religious faith a protection from danger. They have instead found something to live for, and, if necessary, to die for. Hu Shih, former ambassador from China to the United States, who calls himself "an unreconstructed heathen," has paid his tribute to the missionaries in China. They did not run away from danger. They stayed on to serve, losing their property, enduring the hardships and privations of war, risking their lives for the sake of their Chinese friends. If religion were fundamentally an expression of fear, would its finest representatives be so courageous?

ACCORDING TO THE MARXISTS

3. A third theory which deprecates religion is held by the followers of Karl Marx. People are religious,

according to the Marxists, only when they are disappointed or oppressed. Religion is a temporary phase of human experience. In the future, when science does away with frustration, and when communism does away with oppression, religion will wither away, say the Marxists.

Now there is evidence that a good many people are religious only when they are in difficulty. A newspaper correspondent told of a member of a bomber crew who, while under attack from enemy fighters and in danger from "ack-ack" fire, was praying audibly. But when the bomber was safely down on the home landing strip, the crew member displayed that very human tendency to turn from religion as soon as we think we can handle things alone. He said: "O. K. God, now I'll take over." When religion is based upon fear or disappointment it disappears when danger and difficulty are over. But that is not religion as Christians understand it!

Here are three theories as to why people are religious: The first is that religion is our reaction to fear of future punishment. The second is that religion is a projection of our childish desire to have a father to protect us. The third is that religion comes from our desire to avoid, or to be saved from, frustration and oppression. Are these the chief reasons why people are religious? I submit that they are not, and that if we will look carefully at the experience of men and women today, we will find that the sources of religion lie far deeper down in human nature and in human experience.

WHY ARE WE RELIGIOUS?

1. Why are we religious? First of all, *because we are dependent upon a Reality greater than ourselves.* How strange our human situation is! When we lift our eyes to "the starry heavens above," we feel exactly as the psalmist felt centuries and centuries ago:

> When I consider thy heavens, the work of thy fingers,
> The moon and the stars which thou hast ordained;
> What is man, that thou art mindful of him?

When we look, on the other hand, at man's position as ruler of the world, with amazing powers for good and for evil, we still feel as the psalmist did:

> Thou hast made (man) but little lower than God,
> And hast crowned him with glory and honor. . . .
> Thou hast put all things under his feet.

Our human moods range from despair to exultation. But, whatever our mood, we know, if we are honest, that we cannot ignore this Power which has produced us. In the words of another, "That we are held in the grasp of a stupendous reality which every moment of our lives affects us for good or for ill, forwarding or frustrating our hopes and plans, is no hypothesis and no matter for faith, but a self-evident fact which we cannot escape."

There are deeper roots of religion than fear and frustration. These roots are reverence, and awe, and gratitude. When Wilbur Cross, writer, teacher and statesman, was governor of Connecticut, he expressed the spirit of religion in an official Thanksgiving proclamation: "As the colors of autumn stream down the wind . . . and the last leaves flutter away, and the dusk falls briefly about the worker bringing in from the field a late load of its fruit, . . . we are stirred once more to ponder the Infinite Goodness that has set apart for us, in all the moving mystery of creation, a time of living and a home. In such a spirit I appoint Thursday, November 24, a day of public Thanksgiving. . . ."

Religion begins in this fact of our dependence upon this Supreme Reality we call God. True religion is our response to God—a response of reverence, of trust, of dedication. Until we face the mystery of life's goodness, and look up with wonder and awe and gratitude to the "Infinite Goodness that has set apart for us . . . a time of living and a home," we may think that religion is primarily an expression of self-interest, or of fear, or of frustration. But when we have faced the fact of our dependence upon this Power so much greater than ourselves, we know that we are religious because we cannot do less than lift our hearts in praise and in gratitude: "O Lord, our Lord, how excellent is thy name in all the earth."

MAN'S RESPONSIBILITY TO GOD

2. Why are we religious? In the second place, *because we are not satisfied until we accept our full responsibility as human beings.* We are religious not because we want to *escape* reality, but because we want to *face* reality. Mrs. Harry Overstreet was unexpectedly asked, three months after Pearl Harbor, to speak to a conference of social workers on the subject, "Courage for Crisis." She saw that people everywhere were worried, baffled, afraid. How could they regain their courage, their power to act with wisdom and confidence? There was no easy answer. So she started thinking, and out of her study of this question came a new book.

Mrs. Overstreet saw that the people who are lacking in courage are those who have become discourteous, cruel and dishonest, and who blame the war for their disloyalty to high moral standards. They say: "Ordinary standards do not hold during war." They become irresponsible, and, in the true sense, demoralized. The people who have courage say: "Whether we are in war or in peace, there are some things which are courteous, and kind and good. We will continue to be loyal to these things." Upon these people with courage hope for the future rests. Such people bring order out of chaos. They have the strength to live worthy and orderly lives even when the world is chaotic.

And what has religion to do with this? Mrs. Overstreet defines religion as "our everlasting effort to find out what kind of human behavior can count upon cosmic support." It is our effort to find the way to an enduring and satisfying life. It is the very opposite of the cowardly attitude of those who say, "Now we can do what we like." The religious person is courageous. He is ready to live by the highest ideals that he knows. And it is because we do our best to

true to our responsibilities that we believe that we ave God's help. As John Baillie said after the First Vorld War, "What religion stands for is not merely e performance of our duty and unswerving allegiance our social standards, but also . . . the sense and the surance that in doing our duty and in abiding by our andards we somehow have the very Heart and Soul things with us and are aligning ourselves with the ternal."

COMMITMENT TO IDEALS

True religion is neither a search for personal safety, r a running away from life's highest demands. It a commitment to the highest ideals we know, and search for the strength to be true to them. I have ferred to some selfish forms of religion in this war. et me now bring you an example of high religion. n American lieutenant, on duty on Corregidor ortly before it fell to the Japanese, wrote to his rents: "My prayer each night is that God will send u, who are suffering so much more than I am, his rength and peace. During the first days of the war also prayed for personal protection from physical rm, but now I pray that I may be given strength bear whatever I must bear and do so that those men der me will have every reasonable chance."

True Christianity is the very opposite of cowardly responsibility. It is also the very opposite of self-nteredness. It is responsibility to God, and to his ill for mankind.

Some months ago four men knocked at the door a parsonage in Denmark. Pastor Kaj Munk was lking with a friend over the phone. He said, "The ermans have come for me," and hung up the re-iver. The four men put him in a car, and drove f. The next day his bullet-ridden body was found a ditch beside a road. Kaj Munk was murdered his enemies. This man was Denmark's foremost et and dramatist. He was a fearless Christian eacher. He had been warned. Why didn't he keep ill, and remain safe? He gave his answer last fall, hen he was ordered to stop praying for the perse-ted people of Norway: "I feel bound to my Nor-egian brothers because they are . . . brothers in the ith. They fight for ideals that I, too, have sworn fight for. If, for fear of men, I should sit as a ssive onlooker, I should be a traitor to my Christian ith, to my Danish mind and to my clergyman's th."

That is Christianity. It is an expression of our adiness to accept the ideals which are God's will, d to seek the strength and courage to live by them.

Why are we religious? Because we can never be tisfied until we have faced the highest demands life akes upon us, until we have acknowledged our re-onsibility to God.

REALITY OF GOD'S PRESENCE

3. And now a third and final reason why people e religious. It is quite simple. People are religious *cause they experience the reality of God's presence.* hey are people whose sincerity cannot be questioned. o be sure, it is possible to argue that while they think they experience the reality of God, those experiences are really illusions. But can we so easily dismiss the long record of man's experience of God? Read Matthew, or Mark, or Luke. Was the experience of Jesus Christ in prayer an illusion? Somewhere I read this sentence: "When Jesus prayed, he met someone." That, I submit, is a solid position from which to defend religious experience. It would be strange indeed if that supreme religious life is explained by an illusion.

And we will not need to look far in the experience of young men and women today to find those who are confident that they have found God in the personal fellowship of prayer. Here is the report of a fighter pilot in the Southwest Pacific:

> When a man has spent hundreds of hours in the air he has plenty of time to think, as he views the limitless expanse and breathes air unsoiled by earthly life. He cannot help realizing his proximity to a Supreme Being and feels his hand guiding and holding his plane aloft. He is sorry for earthbound people who have never had the privilege of such solitary communion. So beautiful are the sights, he almost feels he has been permitted a glimpse of what lies beyond.

It is because of these thoughts and feelings that a pilot has no fear of what is to come. He knows he is always welcome, and has been so close many times that he nearly knows what to expect.

What is that but a restatement of the words of the psalmist centuries ago:

> If I take the wings of the morning, and dwell in the uttermost parts of the sea;
> Even there shall thy hand lead me,
> And thy right hand shall hold me.

Why are we religious? Not primarily because we are selfish and fearful and frustrated, but because we know that we are dependent upon a Supreme Reality, and that we ought to respond with reverence and gratitude and trust. Not primarily because we want to escape the demands of life, but because we are ready to accept the highest ideals we know, and to seek strength and courage to do our duty. Not primarily because we hope that there is a Heavenly Father who will protect us from danger, but because we have experiences of the reality of a Supreme Power and Supreme Presence—experiences which we cannot dismiss with the name "illusion."

And if this is religion, then our only worthy response is to take it seriously—so seriously that we make it central in our lives.

THERE is no such thing as a "personal gospel" or a "social gospel." There is but one gospel, the gospel of Jesus Christ. And it has two applications, personal and social. Both are necessary, one without the other is incomplete. A purely social gospel is like a body without a soul—it is a corpse. A purely personal gospel is like a soul without a body—it is a ghost. But put them both together and you have a man.

E. STANLEY JONES.

Lost Islands

By Horace G. Smith

THIS SERMON begins with a story from a Book of the Month and ends with two stories from the Book of the Centuries. It is hoped therefore that it may sound in proper proportion the note of timeliness as well as that of timelessness. These stories, new and old, suggest the need for a religious philosophy of life "for the living of these days."

Lost Island, with which we begin, is James Hall's latest story. It deals with the South Pacific world and like some of his other stories idealizes the land and the people until one thinks of that portion of the globe as something of an overlooked Garden of Eden. All of his stories enlist the sympathy of the reader with the people about whom he writes; this one even more so than others because they were dispossessed of their island home due to the exigencies of war.

AN ISLAND LOST TO MARS

According to the story, those charged with the defense of the United States after Pearl Harbor feared that they might need a more southerly air route across the Pacific. They therefore set about preparing the necessary bases upon which planes could land and from which they could take off. One of the places needed for this purpose was a small lovely coral island occupied by a few more than a hundred Melanesians and four persons of the Caucasian race. One of the white men was an old sea captain who had married into the group and was looked upon by them as an "elder statesman." Another was a Roman Catholic priest who had endeared himself to these kindly people through a ministry of many years, leading them in building a beautiful chapel and in creating a lovely garden. The other two were Jewish refugees—a man and his grown-up daughter who after terrible experiences elsewhere had found a veritable sanctuary in this lovely spot.

But this island was needed as an air base. No other near at hand would serve the purpose. Proper arrangements were made with the owner of the island and then these inhabitants who had counted the place as home for many generations were told kindly but firmly that they would be moved to another island not far away. They were moved very quickly and then a construction crew set to work. Native houses were swept away ruthlessly; trees were uprooted; the ground was leveled off and covered with material to make a suitable landing field. Only the church was dismantled with care, but in the end it too entirely disappeared. These innocent native people had lost their island forever.

The reader of *Lost Island* finds himself quite sympathetic with these simple people who through no fault of their own have lost their home—the place near and dear to them. One closes the book with a deep regret that the demands of war days had to be so harsh and hard. Soon, however, this sympathy is tempered somewhat with the realization that, in comparison with many others, these people fared rather well—not that this justifies the case. Millions have lost their homes and have found no other abiding place. Other millions have lost all that life holds dear and even life itself.

WHEN LIFE IS BRUTAL

If one thinks about this story of the Lost Island very long, he wakes up to the realization that it epitomizes all life. It suggests the way life works. We are always losing islands. We have already lost some and are destined to lose many others. Unless we learn how to accept these losses with something akin to a Christian philosophy of life, we are destined to grow harsh and bitter at the way in which life treats us.

The first island we lose is that of childhood. What a lovely island that was! Even yet we look a bit enviously at those who dwell therein. Strange memories come floating back as we think of that land of fancy, romance and adventure. There were not many of the things that money could buy, but all those things that money could not purchase. Once upon a time a little boy kept a diary. The first entry had to do with the weather and was always the same, "Brite and fair." So it seemed to most of us in that lovely island of childhood.

Then time passed and they took it away from us and we lost our island. By "they" I mean parents, teachers and friends—the whole grown-up world. They were very nice but very earnest about it all. Soon we found ourselves living on another island. Only occasionally could we steal back and see for a fleeting moment the happy land of childhood which we had lost "forever and a day."

Something similar happened to us at college. That too was a lovely island—I refer to the days before "accelerated" programs with the stern demands of war. Four years of study, play and fellowship. And what a fellowship it was—with students and faculty alike! A strange nostalgia comes over the man who looks back across the years to those great days. But they took that island away from us too. By "they" I mean primarily the faculty. They had been careful about letting us in, more careful about letting us stay but by-and-by they told us we had to get out. They were nice about it all and planned a great ceremony called commencement, but when it was all over we knew we had lost that island too.

HOW MEET TIME'S LOSSES?

Other illustrations could be given but these must suffice. We are always losing islands. Time marches us on—decade after decade. We play one part and then find ourselves groomed for another. If one thinks about it too often he is likely to become gloomy

nless he learns how to accept the situation he cannot ow old either gracefully or happily.

Some considerations may help us to accept the conued loss of happy islands with a minimum of regret bitterness. First of all, we can thank God for all e happy memories which cluster around the island e have lost. Then, in a very realistic manner, we can mind ourselves that the lost island never was as lovely it seems to us in retrospect. We have idealized it o much. Now we know that we would not have anted to stay on that island forever. Peter Pan is a easant fellow in a book or on the stage, but no one ould want to take that role in real life. We want to ow up soon or late. The college world is wonderl, but who would want to be a sophomore for more an one year at most?

In the next place, we can resolve to make richer se of the island we now have. We can explore its rritory, discover its resources and exploit them to e full. Few if any of us are getting the most out the life we are now living day by day. We can if e will make up for the loss of an island that once as ours by extracting an added measure of joy and rvice from the present possession.

Furthermore, we may look ahead with anticipation the islands that are yet before us. There is evience to show that life grows richer with the years. Many have found it so. Others would if they tried. Of course the persistent pessimist will say: "Yes, but ere is an end to that, for by-and-by death comes." That challenge applies the acid test to our Christian ith. Our answer will reveal the measure of our mmortal hope. Even death may be seen as a begining and not as an ending—an open door to a new orld—a valley which though dark leads out at last to "green pastures and still waters," in a poetic if ot in a prosaic sense. Death brings us to where things cannot be shaken" and where one no longer es "through a glass darkly." Yes, even this island ith its unimagined possibilities may be looked forward with dignity and hope if not with anticipation in e ordinary meaning of the word.

NOT ONLY AN INDIVIDUAL EXPERIENCE

In other words, we may grow old singing "This my Father's world"—confident that not even the last xperience of life here "can separate us from the love God which is in Christ Jesus." It was this faith hich enabled the apostle to be content on whatever island" he found himself. Yes, it was this faith which mpowered the "Master of us all" to cry out in his arkest hour, "Thy will be done."

Losing islands is a group as well as an individual xperience. It comes to all groups from the smallest the largest. The family is the smallest unit in ociety, though as the wedding ritual declares it "is e foundation of human fellowship." As the years ove forward each and every family loses one island fter another. There is the time when the children re tiny and small; the years when they are in college; nd then the days when they bring the grandchildren ome. It matters not what stage of family life you regard as the happiest, it quickly becomes a lost island. The members who carry on through the years will cherish them as memories, but they must learn to live in the present and in the future.

A church, too, passes rapidly from one period to another. The charter member of most any church will tell you of the exciting days of organization, the later days when the fledgling society had found its wings, and the days when some unusual pastor led it into its full maturity. But all these are lost islands and happy is the church that can look forward and does not have to find its satisfaction in the past.

IN A CHANGED WORLD

Every nation with a history—whether it be long or short—has lost many an island. Our own nation has had its distinctive periods politically, industrially, as well as in a literary and spiritual sense. The history writers are fond of pointing out these periods for they give them a pattern on which to work, a place to begin and a place to end. Usually the period begins before the date set and continues long after the time given for its demise. Basically history is a continued story. But there are sharp enough breaks between chapters to make clear that some islands have been lost and left behind.

Sometimes we refer to a certain period as the horse-and-buggy age. Often the reference carries a sneer with it, but there are those still living who look back to the old age of those days knowing that they have lost something lovely like a "a bit of lavender and old lace." Many will remember the world as it was before 1914. It is hard even for them to realize the sense of security that possessed us in America at that time. There was a geographical isolation that not only seemed to protect us but in an actual sense did so. No one then worried about global warfare. Never again will this or any other nation live on such a lovely island. It is lost forever.

One other illustration must suffice. I refer to certain islands lost by the so-called laborer and the employer as well. Time was when the workman was a craftsman who completed most, if not all the work in the manufacture of a given object. When it was finished he could look at it and say with the thrill of a creator, "This I have made with my own hands." This is all changed now. Mass production with its endless belt has seen to that. The product is better and the number thereof is greatly increased, but no individual laborer can have more than a general satisfaction in the result of his work because he has had at least a very minor part in its creation. He has hardly been more than a stage hand in the drama of production.

Coupled with all this is the vast increase in the number of workers who cannot know each other very well, much less their employer. Ordinarily the employer is an impersonal corporation represented by a foreman who himself is several steps removed from management and is in a sense caught between the upper and the nether millstones of industry. The old island of creative joy in his work as well as the sense of a personal relationship with his employer is

a lost island to the average worker. These many changes have taken an island from the employer and his representative as well. They too are carried along by revolutionary trends which they did not create and cannot control.

CAN 'LOST ISLANDS' BE RECOVERED?

More than enough has been said to show how groups as well as individuals lose islands. Time relentlessly marches on. Forces quite beyond the control of anyone introduce far-reaching changes. Discoveries in the laboratory, inventions in the machine shop, scientific methods of production may alter a long established situation over night. Many are the islands we have already lost. He would be a bold prophet who dared say that soon we would not lose many others. No one is sure just how much "The Wave of the Future" may sweep away before this hurricane passes. We are like that man of old "who went out not knowing whither he was going."

That we have lost islands is as certain as it is inevitable that we shall lose still others. The problem before us therefore is to determine what course to pursue in the face of the situation.

One theory would lead us in an effort to recover the lost islands. Obviously that is the intention of no small number of persons. They are like the armed forces poised for invasion day. They are waiting for the hour when they can start back. Their attitude is understandable and within limits commendable. Some things have been lost temporarily that ought to be recovered. But such an attitude has in it latent dangers that may be destructive of the very ends sought. In a sense there is no going back. If we could do so we would find that the conditions had changed so that "things were not what they used to be." Evidently Eric Johnson, president of the United States Chamber of Commerce, had this in mind when he wrote: "Only the willfully blind can fail to see that the old style capitalism of a primitive, free shooting period, is gone forever." Not so long ago the cry "Back to normalcy" turned out to be the siren's voice leading America into depression, unemployment and another world war.

THE WAY IS FORWARD

The other way of facing lost islands is now, as in the long ago, "Forward." If we follow this trail we will find most of the good we cherished in the old in the new island—and more besides, like the bride wearing "something old and something new." American history is a living witness of that possibility. Millions of immigrants from the old world found life richer and fuller in the new world. One of them wrote about it as the Promised Land. Multitudes found it so. The pioneers in the covered wagon moving westward left much behind but for the most part they found something much better farther on.

We may well take our direction from those who "look forward and not backward." One of our intellectual leaders spoke not long ago of the "unimagined America." He was dreaming dreams, as was the man of large business interests who wrote about "Americ Unlimited." They are both one with the distinguishe research engineer who declares that we are even no on "the edge of a new continent." We may lin Stuart Chase's fivefold goal for America—a minimur of food, clothing, shelter, education and health fo all, with James Truslow Adams' statement of th "American Dream"—that here was to be a land wher life was "to be richer, finer and fuller for all." Th men and women who saw the city of Chicago burne to ashes have much to teach us. Happily they di not plan to go back and rebuild the old city as it ha been. They had visions of a new city and the Chicag of today is the result of their courage and faith. A recent writer has portrayed the program of what h calls "Yale Tomorrow." Only a few would be in terested in the Yale of Yesterday. All are intereste in education for tomorrow that it may lead to a mor abundant life. And so as we lose our islands—b they home, or church or state islands—we will not b frustrated or defeated but will press on to those othe islands to which the future beckons us.

ISLANDS OF THE FUTURE

Two stories from the Bible will illustrate bette than any modern incidents the way to face life whe we have lost an island either individually or collectively First there are the Children of Israel. They have le Egypt where they were enslaved and are on thei way to the Promised Land. But the way is long an hard and the food is not only poor but rationed daily They begin to whine and then some of them propos that they go back to Egypt with its leeks and onion and its "bricks without straw." But the voice of th Eternal said through the pillar of cloud by day an the pillar of fire by night, *The way is forward!*

The other story is from the New Testament. It i the evening of the first Easter. The two disciples o the way to Emmaus are brokenhearted over wha had happened. On the cross they had lost a greatly be loved leader. Their world had crashed in. They wer wishing they could go back to that broken comrade ship with its dream as they saw it of a very little bi of territory known as Israel set free from the Roma yoke. They would have liked to get back to tha island and would have been quite content if the had. But if they had had their way and could hav gone back, they probably would have perished lik other zealots before them and the world would hav missed all that is involved in the history of the churc with its message of "redemption and release." Jesu himself knew a more excellent way. He tried to pre pare the disciples by saying that it was expedient tha he should leave them. But in their disappointmen these disciples could see only the island they had lost they failed to see that far more wonderful island t which God was leading them.

In noble ideals there is something aggressive. The are not aggressive like an army with gun and spea but aggressive like the sun which coaxes a June ou of a winter. J. H. Oldham.

Our God

By Erdmann Smith

Scripture: Psalm 139:7-12; Acts 17:23-28.

A YOUNG curate once called on William Stubbs, Bishop of Oxford, to ask him for advice about preaching. The great man was silent for a moment and then briefly replied, "Preach about God; and preach about twenty minutes."

As certain as one lives, he cannot escape experience, education or religion. Note the last reference of the Apostle Paul in the text, ". . . as certain of your own poets have said, for we are also his offspring." These poets were pagan. The fact that one's view is naturalistic or pagan or animistic does not mean that individuals involved do not have religion. Every person in this local and radio audience has religion of some sort, just as every last and least one must have a sequence of experiences and, therefore, some sort of education. True, the religion may be far from Christian, but it is what the individual has chosen for himself. The question cannot be for any person, "Shall I accept some religion, shall I live a religious life?" No one can escape, avoid, or evade living in terms of values he accepts for himself, whether those values be low or high, bad or good, unworthy of the dignity of personality or worthy of challenging personality.

A FUNDAMENTAL QUESTION

For everyone the primary question, so far as experience or education is concerned, is this: "What kind of experiences shall I seek and what sort of education shall I choose?" Education is, in the last analysis, the sequence of experiences of the individual. These experiences may be such as handling tools, making plans, reflective thinking, appreciation of nature or art, love of those near and dear, attitude toward whatever one accepts as over and above him: Mind or matter, Spirit or substance, God or goods. Just so, as to one's religion, the question cannot be, "Shall I accept a religion for myself?" Every responsible person has already accepted some kind of power or values which he heeds or for which he cares.

It is intriguing to know that the word religion literally means "to heed or care for." It suggests the attitude toward the power or values in terms of which one lives. The word "neglect" comes from the same root. Pratt in his great book, *Religious Consciousness,* says in effect this: "The religion of an individual is the individual's attitude toward his Determiner of Destiny." It is clear that one may regard the wrong thing as being above him and beyond him. It is one thing to have religion or to be religious; it may be quite another thing to be Christian. To be Christian is to be religious, but to be religious does not necessarily mean being Christian. One may be very religious and be a lost soul, lost by being out of harmony with God, the Mind of the Universe, lost by regarding values which are unworthy of the dignity of personality, lost by being outside the fellowship of men and women who worship God as Spirit.

Let me stress the fact that this whole question of religion, from a Christian point of view, is whether one accepts for himself the God of creation, of revelation, of the incarnation, as his God, his Determiner of Destiny.

I. WHAT IS GOD?

All words are at best symbols of meaning. Words, signs in mathematics and the sciences are symbols. This is as true for words in religion. It is true for the word "God." I should say that it is the meaning of the word that is sacred, rather than the word itself. In our English language we use the word "God" to indicate what we believe to be the supreme Mind and Primary Cause. In the Greek it is *Theos,* in the French it is *Dieu,* and so on for other languages. It is clear that words quite different are used to indicate the same meaning to those who use these words.

These words, used to indicate the God revealed in Jesus Christ, may have slightly different meanings for people who use them, but basically we all mean the same thing. What, then, is our God, the God of Christ, the God of Christians? We can dare attempt the answer to this question only because we have the Christian revelation. The theme of revelation is God. The Christian religion is characterized by its "profound and spiritual knowledge of God." In our religion we speak not of "a God" but of "God." There is none other like him. We do not grope through gradually increasing knowledge to find God. We start with him, accepting him by faith, as Paul long since admonished. God is the major premise of our thinking and acting. He is primary. All else in life and in philosophy of life derives from the fact of God. If we can define, logically or by description, the God of Christ, then we shall have achieved a statement that is positively Christian, growing out of revelation, and one that will prove adequate in meeting anything life has to offer. The best statement that I have found is this: "God is the Personal Spirit, perfectly good, who in holy love creates, sustains and orders all." The essential matters covered in this statement by William Newton Clarke are these:

> As to the nature of God: He is Spirit, at least personal. Personally, I believe He is super-personal.
>
> As to the character of God: He is perfectly good.
>
> As to the relation of God to all other existence: He creates, sustains and orders all.
>
> As to the motive of God in His relation to all other existence: His motive is holy love.

"God is Spirit and they who worship him must worship him in spirit and in truth."

God cannot be less than personal, for he has pro-

duced personality. I believe him to be superpersonal because it doth not yet appear what we shall be but we have the promise of revelation that we shall be like him.

God is the Creator of all creation. Mind is back of matter. "In the beginning God created the heavens and the earth." He has been creating. He is now creating. In him all things consist and cohere. He sustains his creation and he orders all. Every law of nature is a personal habit of God. His patterns of action cannot be broken. He is the same yesterday, today and forever.

Holy love always demands expression. God's love is expressed in creation, in redemption, and in life after what we call death. Love begins; love continues; love follows through. His love is as available for the last, the least and the lost as is sunshine, and as free. "In him we live and move and have our being," whether we are conscious of his holy presence or not.

II. WHERE IS GOD?

He is everywhere. Read again that marvelous Psalm 139. "Whither shall I go from thy Spirit?" The answer is, it cannot be done. God cannot be escaped or avoided by the meanest and worst sinner. If for no other reason that is true because the meanest and the worst sinner would not have life to oppose God if God did not provide him that life. The sinner, the unsaved person, actually has some other God: A god of pleasure, of self-gratification, of greed or power, or what not. Yet, while he obeys such pagan deity, the real God gives him life and energy. How many "Athenians" are living in America today, worshiping almost every god but the God of Christ? The true God is for them The Unknown God about whom Paul preached to those in Athens always seeking some new thing. Well, they got something new. But it was so contradictory to what they in pagan living wanted that they, for the most part, refused to accept it.

God is omnipresent. By this we do not necessarily mean that God is diffused through all space, but that whatever God can do, whether by way of knowing, loving, creating or controlling, he can be anywhere, and everywhere, at once.

Further, as to time, a condition and limitation of our earthly life, with God there is no past, no future. What we call time is for him one eternal present. Time is man's concept. Our God is the Eternal One. Moffatt in his translation so often designates him as The Eternal.

What a vital experience for any person who accepts and becomes aware of the Eternal Holiness in his temporal heart, the Universal in his particular being, the Infinite in the finite, the God of grace and glory, of love and mercy in a world of greed, hate, crime, disease and war.

Man's consciousness of that holy presence is the hope of the world. The God of creation, the God manifested in Christ Jesus, the God whose presence is experienced in the hearts of men, the God who has not lost control of human history, despite what we observe in our day, this God is our God; he is the Christian's God. He was the God of Christ, our Savior.

TWO ATTRIBUTES OF GOD

George H. Morrison of Glasgow, Scotland, in message on God writes as follows:

"In the Christian view of God there are two attributes which it is not easy for the human reason to combine. One of them we call the transcendence of God to the other we give the name of immanence.

"Now what do we mean by the divine transcendence? We mean that God is over all, blessed forever We mean that apart from and above the universe there lives and reigns a personal Creator. We mean that were this world to be extinguished, and we every living being to disappear, still would there be eternal in the heavens, the Spirit whom we designate as God. Over against all created things, sustaining them and yet distinct from them, self-conscious in the silence of eternity and looking from without on all things made—it is to such a God, exalted over all that we apply the attribute transcendence.

"And what do we mean by the immanence of God We mean the presence of the Almighty in creation We mean that time and space, and all their thousand occupants, are but the garments that we see him by Deep through the universe runs the thrill of life, and wheresoever that life is, there is God. His personal habits are the laws of nature; his love of beauty is seen in every valley. It is he who awakes in the waking of the spring; it is he who moves in the torrent and the tide; it is he who rises to the joy of consciousness in the consciousness of his highest creature, man. God transcendent, like some consummate painter adorns with his brush the lilies, and they become the expression of himself. A God transcendent, like some master craftsman, fashions the fowls of the air for flight; but a God who is immanent lives in every bird and breaks the eternal silence in their song. A God transcendent, like some mighty sculptor, models with his deft hand the human form; but a God who is immanent looks through human eyes, and thinks in the thinking of the human brain."

WHAT THE WORLD NEEDS

America needs no doctrine today more than she needs the true doctrine of God. The world needs nothing more than that. This is the one thing needful. This is the lost chord of what otherwise would be the symphony of the soul. This is the Word we need to hear and heed. This is the key to the door behind which is locked the meaning of life and creation.

Strange that, as the psalmist says, we cannot get away from him and that, as Paul says, in him we live and move and have our being, saints and sinners alike, and yet that we should ask, "What and where is God?" But we ask because so many are lost to his presence.

The meaning of the word sin throughout the New Testament is "missing the mark." We are all sinners We all have missed the mark of our high calling

Jesus Christ. Not one has realized and developed all the powers God has given him. Everyone has failed to be and achieve what he might have been and achieved. Yes, we have all sinned and come short of the glory of God, the glory of God in a perfect personality.

But, fortunately, some have seen the light and have accepted it. Some have become aware of the immediate holy presence and have tuned in. Some have found God's way and purpose for themselves. Such are the saved. But others, still relying upon our God, the God of our Christ, for the privilege of living, are as lost and undone as ever because they have not tuned into his holy presence. Their wills and purposes have not been subordinated to the will and purpose of the Eternal as revealed in and through Jesus Christ our Lord.

This exalted concept is humanized and made to walk on the earth in a letter written by a twenty-two-year-old young man of our day. "I Die at Dawn," which was published in the early years of the war, is a great human document.

"In a little while at five o'clock it is going to happen, and that is not so terrible. . . . On the contrary, it is beautiful to be in God's strength. . . . I feel so strongly my nearness to God I am fully prepared to die. . . . I have confessed all my sins to him and have become very quiet. . . . We are courageous. Be the same. They can only take our bodies. Our souls are in God's hands. . . . May God bless you all. . . . Have no hate. I die without hatred. God rules everything."

CHRISTIAN men and women must come to see that only by the fullest cooperation and the setting aside of emphasis on non-essentials can the many branches of the Christian church, standing together on the common ground of Christianity, hope for victory in this great warfare against sin.

When Christ came into the world, he found the church loaded with ritual and formalism. Every minutest detail of daily life was regulated by religious enactment. In the eyes of the church the most religious man was not he who gave to the poor, who helped the unfortunate, who was unselfish, meek and lowly, but he who kept most punctiliously every jot and tittle of the law. The *spirit* of religion had been displaced by empty form.

To establish spiritual righteousness in the world, to build up an internal rather than an external religion, to emphasize the responsibility of the individual to his Maker, was Christ's mission on earth.

JOHN D. ROCKEFELLER, JR.

IN THE Bible and in biblical guidance I find the bridge that carries me across this age of madness. Of course times have changed much but humanity has changed only slightly.

GEORGE E. SOKOLSKY.

THE world's economic order cannot remain half Christian and half Mammon.

G. BROMLEY OXNAM.

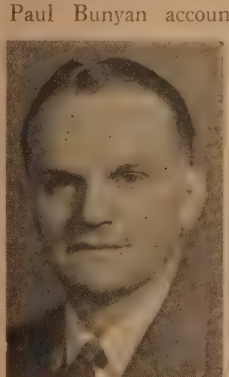
Hidden Among the Baggage

A Baccalaureate Sermon

BY FRED E. LUCHS

And he brought the tribe of Benjamin near by their families; and the family of the Matrites was taken: but when they sought him, he could not be found. Therefore they asked of Jehovah further, Is there yet a man to come hither? And Jehovah answered, Behold, he hath hid himself among the baggage. I Samuel 10:21, 22.

LONG after it happened, men spoke about the coronation to their children and children's children. Who could have forgotten that day? Israel's first king was to be crowned. The men swapped Paul Bunyan accounts of his prodigious strength.



Once he had slain a bear with his bare hands, ripping apart its jaws; once he had overpowered three base fellows who planned to rob him. The women limited their stories to his beauty and height. Was he not the tallest man in the land? The young maidens gasped rather than spoke of his charm and courage. The small boys and girls playing king and queen looked eagerly to the coronation. Everyone came with his presents and with his excited anticipation. The moments melted into minutes and the minutes lengthened into hours. Some became impatient; a few started homeward. Murmurs finally went up —"The king, the king! Where is he who would be crowned king?" Finally even the patience of the leaders dwindled to a vanishing point. Where is he who has been anointed to be our king? Softly at first, then in stentorian tones, cries went up throughout the crowd: "Saul! Saul! Saul!" And then our text tells us: "And when they sought him, he could not be found. And Jehovah answered, He hath hidden himself among the baggage!"

WANTED—A LEADER!

The day called for a leader—a leader mighty and strong to weld together those scattered tribes. They had been wandering back and forth across the Jordan with no unity of purpose and no cohesion. Faction fought faction. They were losing too many battles. They needed a strong king who could unite them. Eventually the judges felt they had found their man—the tallest man in the kingdom; and when they gathered together to place the kingly crown upon his head, lo, he had hidden himself among the baggage. Commentaries differ as to the place in which he hid himself. The King James version tells us that he hid himself among the "stuff." The American version states

that he hid himself among the "baggage." The Douay version of the Roman Catholic Church says that he hid himself "at home." But whichever way we translate, we know that the young man was running away from life—scurrying away from the main current. Remember the word—he had *hidden* himself among the baggage. And then come these words, "And they ran and fetched him." No wonder he failed as a king. He did not seek leadership. It was thrust upon him, and he wasn't big enough to carry it.

No matter how much civilization may progress or deteriorate, we shall always need leaders. About a decade ago, we thought we had arrived at a point where we did not need them. We thought that a mechanistic causation bore life along and we needed nothing so human as leaders to mark out the course of events. And then the paper-hangers and the newspaper men sent into the game of life two boys who became the international gangsters—Hitler and Mussolini! Since then we have returned to our former way of thinking that leadership is still needed. We have had strong and capable leaders during the war, but as the problems of postwar order loom we cannot help asking, Will there be great leaders for the difficult times ahead? If not, the future is dark and forbidding.

I am speaking to students. And let me say this—each day in college affords training for leadership. Every waking hour influences play upon you making or unfitting you for leadership. According to our responses we decide during our collegiate days what kind of leadership we shall give the world when the bugle calls for leaders. But some of you may never lead, because the world will find you hidden among the baggage.

Why will they find some of you hidden among the baggage?

FIRST—A GREAT FAITH

First, you may lack a great faith. Josiah Royce, from his chair at Harvard, influenced many young men to set their feet on the road toward strong leadership. What kind of message did he preach? "I believe in the beloved community and the spirit that makes it beloved, and in the communion of all who are in will and in deed its members. I see no such community as yet, but nonetheless my rule in life is: Act so as to hasten its coming."

If you have a great faith, you have the motive power to be a great leader. When Isaiah and Jesus started their work, they had a common faith—"to preach good tidings to the poor, to restore liberty to the oppressed, to release the captives." No wonder men followed them. No man with a faith like that ever hid behind the baggage. He went out and fought for that faith. But some of you may lack such a faith. Why?

Perhaps you have no conscience. Either you have had little moral training or your church schools have not so trained your consciences as to lead you to faith. Many of us look out on a situation of suffering or of injustice without one fiber of our spirit being touched. Perhaps our training did not include the sense of responsibility to alleviate social suffering. There i no voice within us crying out, "Preach good tiding to the poor—lift up the depressed."

RESPONSIBILITY TO DUTY

We may lack that great faith to be a leader becaus we have no sense of duty. Nothing disturbs us. Phil lips Brooks, once returning from Europe, passe through the customs office to pay duty on the article he had brought with him. An old friend seeing hi spoke up, "Dr. Brooks, did you bring back any nev religions with you?" Phillips Brooks replied, " would never think of bringing to America any re ligions with duty attached." Unless you have a sens of responsibility, unless you feel personally responsibl for what you see in your community, you will never b a leader.

Some of you may be hidden behind the baggage be cause you lack that kind of faith which gives you th sympathy to help people. You will say that peopl are not worth helping. You may soliloquize like this "They would not appreciate it if I did help them. Le them stew in their own juice." Some of you will b in small communities where discouragement wi plague you; you will be depressed with "small-tow stuff." A few overlords may be dictating the polic of the community. But deep down in your heart, yo must love those people. Your sympathy must engul them. Your capacity for sympathy ought to equa that of Eugene Debs, who said: "While there is lower class I am in it; while there is a criminal cla I am of it; while there is a soul in prison I am n free."

Some years ago Reinhold Niebuhr wrote a boo which scorched the souls of many of us and brough right into our parlors a truth which we do not relis He called the book *Moral Man and Immoral Society* Reinhold Neibuhr said that it is almost impossible fo us of the middle class to realize the injustices whic make that submerged class possible and that some so of social revolution is necessary if the cruel inequal ties of our present system are to be set right.

COMPLACENCY A PERIL

We often lack this faith toward constructive leade ship because we become smug and complacent. In ou college days, we say, we were "silly idealists." Hey wood Broun refused to accept the invitation to retur to the twentieth anniversary of his college class, sayin he did not wish to associate with "dead people" Some of you in twenty years will be dead—dead be cause you have lost the idealism to lead. You wi have become smug, untroubled by the social problem about you. You will never know the thrills—an the heartaches—of attacking these problems whic gnaw at the vitals of democracy and socialized religion The pagan world which once stood out in sharp con trast to the world of the prophets and Jesus will seem good enough for you. Why be bothered? "A loa of bread, a jug of wine, and thou." You will hav forgotten the lesson you learned in history that th complacent never carry forward the torch of truth. Al

cial appeals will pass you by. The visions which ce intrigued you and led you on have completely nished; you are now "a realist," unhampered by sion—but you will be dead.

In A. J. Cronin's novel, *The Citadel,* we saw the generation of a young doctor who became smug—adened by the popular lure of a pagan society. One y his wife said to him: "Don't you remember how ou used to speak of life, that it was an attack on the nknown, an assault uphill—as though you had to ke some castle that you knew was there, but couldn't e?" In reply her husband muttered complacently: Oh, I was young then—foolish. That was just mantic talk. You look around; you see that everybody's doing the same thing—getting together as much he can! It's the only thing to do."

NO FAITH IN DEMOCRACY

Some of you will not be leaders because you lack ith in our established form of democracy. Outardly you will join the millions who give lip service democracy, but practically deny its teachings. If ou young Americans took seriously the teachings of emocracy you could put socialized religion to work your generation. The most uncomfortable evening ever spent was in Berlin just one week before war as declared. At the home of a German army officer ere gathered a few friends. Early in the evening a ew York socialite who prided herself on being one undred per cent American took a potshot at Thomas efferson as being the arch criminal of America—she hought every reference to him should be torn from ur histories. Toward midnight, the issue was quite lear. She was fascist to the core. She said America ad lost its soul, bankrupt by the fallacies of democacy. Our country was rotten culturally, and she was oing to live in Germany until America adopted those reat ideals of Adolf Hitler.

You will meet with Americans who ditto her belief. You will find Americans who have no faith in democracy and are definitely allied against it; who no more believe in the brotherhood of man, in the dignity of every American, in the privileges granted by our Bill of Rights and the Constitution, than they believe in voodooism. They believe in the segregation of Americans, and in the exclusion of rights to their fellow citizens. If you have faith in democracy and are willing to make a contribution to your country and to your God by an unceasing warfare against undemocratic practices, the call to be king will never find you among the baggage.

Some of you will be found among the baggage because you lack a great mission. You will become involved in many activities—bridge, tea parties, movies, golf, athletics. They are harmless for others, but evil for you, evil because they withhold you from a great challenge. They are good recreation in themselves; but when we spend too much time in that world, we are worshiping at the shrine of a pagan god. No great mission of service will ever haunt you. You will be intrigued by your own selfish desires. You will be too concerned about self-preservation, the stock market, a "great career." "I" will get in the way too much, and you will not give to the world a great service.

SERVICE MORE THAN SECURITY

Some of you will never be leaders because you zealously desire security and fear entanglement. In the eleventh chapter of Hebrews, we behold a Westminster Abbey of those Hebrews who died for the preservation of great ideas. What does the writer say when he comes to Moses? "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." Moses could have remained in Egypt living the life of luxury, but he felt called by a sense of mission to free his people. He had the compulsion of a great service. More of us would have this great compulsion, but we are afraid of being labeled visionary or radical.

Even churches are not exempt. They are reluctant to make Christian pronouncements, fearing someone in the congregation will be disturbed. Why must a church remain as unchristian as its least devoted member? Must the church retain its congregation "at all costs"? What shall it profit a church to save its congregation and to lose its own soul? "Be cautious, don't offend." That's good advice for a church that wants to be respectable as well as for individuals who are compelled not by service but by a selfish ambitious desire to get ahead. If you want to be a "big shot," get out of your head any ideas of service—to reach down and destroy the roots of an evil society. I know many people say, "I am going to build a Christian society once I get established." I've seen too many young people make that decision. But once established, the old habits have become too much ingrown; as Goethe might have paraphrased it, "The ghosts of selfishness which I invoked I cannot get rid of now."

'THEY ARE SLAVES—'

If I mentioned this minister's name, some of you would say "I know that man." Some time before his death he said to a fellow minister: "The greatest regret of my ministry is that I never took a stand against popular opinion." The fear of getting entangled disturbs even preachers. We don't want to hear bugle calls of service, but rather the well-wishing words of friends. James Russell Lowell called these people who are afraid of getting entangled for the betterment of humanity—slaves!

> They are slaves who fear to speak
> For the fallen and the weak;
> They are slaves who will not choose
> Hatred, scoffing and abuse,
> Rather than in silence shrink
> From the truth they needs must think;
> They are slaves who dare not be
> In the right with two or three.

In *Grass Roots,* a novel of political mockery in America, we found Peter at home after an unsuccessful thrust against political tyranny. He had lost the

battle for social righteousness. He lamented: "It's a nasty business, and if you get mixed up in it, the best you can get out of it is a dirty name and a lot of grief."

In the semi-darkness, Robin reached out her hand for his. Her touch was comforting and her sleepy voice held a note of gentleness. "That isn't a new question, dear, for a long, long time men have fought that one question in their conscience, 'Am I my brother's keeper?'"

He sat up scowling, "Now talking like that doesn't make it any easier, Robin. You sound as though in your own way you were taking sides with Whitey."

"Suppose I am, Peter—does it have to seem so terrible? Maybe I've been thinking too, since you told me about last night—thinking about us, about the kind of future we're buiilding for young Peter. Is passive decency enough?"

DECENCY IS NOT ENOUGH

Yes, it is—if we are content to live in baggage rooms. But if we intend to be leaders—no! Passive decency is not enough. A man is not a Christian leader just because he refrains from adultery, safe-cracking, burglary, swearing and drunkenness. For you, the hand-picked leaders of the next generation, passive decency is not enough. You need a great faith and a great service to lead you where wrongs must be made right and injustice converted to justice.

And now you go out into a world which calls for uniting of churches, purifying of democracy, cleansing of politics, obliteration of smugness, understanding of classes, stimulation of education, reconstructing of nations and bulwarking of brotherhood. Some day soon urgent help will be needed, and the world will once again raise the cry of old, "Saul, Saul!" And lo—where will they find you?

THE Christian Easter is not only historic fact but eternal reality which includes the facts of nature and of history. A biologist, who is primarily a Christian, and therefore is "living creatively," said to me: "Eternity is a circle; a circle has no beginning and no ending; but a circle has a center, and the center is God." This spiritually geometrical figure is what is meant by the Easter Eternal. Like a circle, it is unbeginning and unending in the sense that it roots in the nature and purpose of God. Like a circle, also, it has its center in God, and is the only formula of God that is adequate enough for humans to grasp and be grasped by—*God in Christ.*

FREDERICK F. SHANNON.

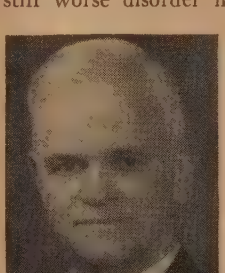
THE WORLD that God made—praise his name—is filled with hardship. To be sure, some of the hardship falls too heavily upon certain of his children. We have not yet learned to share difficulties or prosperity in any far-reaching fashion. But most of our hardship is the very stuff of growth. Look . . . A man bent double under burdens he cannot lift—and the same man standing straight under the same burdens and ready for more! MARGUERITTE H. BRO.

Our Lord's Prayer for a World in Disorder

BY ROY C. HELFENSTEIN

Thy kingdom come, thy will be done on eart Matthew 6:10.

IN the words of our text, we have our Lord prayer for a world in disorder. The world w in disorder then; in many respects it is in even great disorder now. It is possible for the world to be still worse disorder in the days ahead. But it m



be made to be a better wor than it ever has been—so mu better in fact that, when futu residents of the earth look ba upon the past or the presen they will say—"The pit fro whence we were digged."

Is it the old world made ne or a new world, that is o goal—a remodeled world or new world? Whichever it to be, the Church of Jes Christ has a large responsibili in its realization.

An American bomber pilot at Cassino called to h chaplain a few minutes before starting on an ear morning raid of destruction, saying: "Padre, I wa your prayers before I lift." The prayer was glad offered as they stood together by the plane. Buckli his belt and fastening his headgear under his chin, t pilot stepped into his seat as the chaplain spoke wor of farewell to the lad. The chaplain said to hi "It's a grand task you boys in the Allied army have the task of building a new world." "No," said t pilot, "that's your task, and the task of the chur is to build the new world. It's our job to destroy t old world so that you can build the new."

THE BUSINESS OF THE CHURCH

The young pilot, so brave, so full of hope and eager to do his part in getting the war job "done a over with" as soon as possible in order that he a his buddies might return home to their loved ones a to the peaceful pursuits of life—that young pilot m have had something more in his remarks than we a able to realize. Is it true that the old must be d stroyed in order to build the new? Without qu tion the business of war is to destroy. But the bu ness of the church, the business of religion, is to co struct. If that is the task of the church—the task building a new world order wherein dwelleth righ eousness—then fortunate indeer for humanity is t fact that the church has God on its side, for, unl the Lord build, they labor in vain who even try build. And supremely happy should every pers who is a part of the church be to have a worthy pa in so supreme a task!

The best people of every nation and of every ra

re today trying to find the path that leads to peace, to rotherhood, to world order and to God. Our Lord's ajor concern was the same thing. His prayer for a orld in disorder is distinctly given in his words: Thy kingdom come, thy will be done on earth." s Christians we must believe that it some day will e, else our continuing to offer the prayer is but sham nd mockery.

We are told that more than twelve hundred plans ave been submitted for the realization of world order n the postwar days. But whatever merits any plan or the postwar world may hold, there is only one ay that the world can ever attain order, only one ay that the prayer of our Lord for the disordered orld can ever be answered—and that is "the way of he cross."

HUMAN GREED AND WAR

World order in the postwar world can never be ffected merely by the accepting of some plan, regardess of how meritorious the plan may be. The attaining of world order for the postwar world will require ar more than "sweat and blood." World order can never be effected by any *"ipsi dixit,"* or by merely waving the wand of desire. It can come only by he way of the cross—the way of sacrifice, the way of love, the way of cooperative service. The absence of love in the human heart is responsible for all the world's disorder; and only love in the human heart—love for God and love for humanity—can ever set things right.

The chief factor making for world disorder is human greed. Men who are motivated by greed are willing to foist any curse and every curse upon society for the sake of financial gain or political favor. That is why we have war, and that is why we have the accursed liquor traffic and every other social evil.

Moreover we can never have peace and world order so long as war is possible. Men motivated by greed, who are interested in the manufacture and sale of munitions of war, realizing that the future of their business depends upon the continuance of war, will continue to sow the seeds of war in a thousand ways that they may reap their harvest of dividends, regardless of the sorrow and loss entailed for society, unless society once and for all outlaws war and makes war impossible. "Society be damned," is the motto of greed. Munition manufacturers and war profiteers of all kinds welcome war as a means to fill their coffers. Dividends mean more to them than does human life. "Heartless," you say? Yes, heartless and fiendish! But if the truth were known, the fact would be disclosed that Hitler and his entire nazi regime have been but tools in the hands of the munition war lords—Krupp, Von Boklen, Thyssen, Mannesmann, Duisberg and the other selfish munition manufacturers of Germany when the Second World War was precipitated.

THE LURE OF 'PROSPERITY'

And their ilk do not reside only in Germany. Moreover, those who welcome war because of its financial profits to a certain few do not reside only in Germany. A business man from California said to me: "War is certainly a terrible thing, and yet, you know, it has brought prosperity to the entire Pacific coast." I replied: "No prosperity, however great, can compensate for the sorrow, the suffering and the tragedy of war." War may bring prosperity to some few, but it brings the exact opposite to the masses. It brings so much else along with it to all. War's casualties of human lives, human virtues, human hopes and human ideals are too stupendous for any social-minded person even to consider the question of the finacial prosperity it may bring to certain individuals or to certain sections of the country.

Some day human society will rise in the power of its might and rule war completely out of the human picture, in order that God's Kingdom may come and his will be done upon earth. If men had the love of God in their hearts, there would be no room for the greed that imperils the world with war. How any sensible person can make himself believe that there is anything good about war is beyond comprehension. And yet even some men of learning seek to defend war as a remedial agency for society's ills. Not many years ago a certain famed British anthropologist by the name of Sir Arthur Keith, addressing the University of Aberdeen, Scotland, where he had once been a student, declared: "Nature keeps her human orchard healthy by pruning, and war is her pruning-hook. We cannot dispense with its services."

What perfect nonsense! The horticulturist, in pruning his orchard cuts off the diseased branches, the wounded branches, the undesirable branches, and leaves the sturdy, healthy branches on which the tree depends for bearing its fruit. Whereas war takes the most fit, the most promising, and leaves the most unfit to propagate the race. The "human orchard" would be infinitely more healthy and more productive—and the plan would be infinitely more humane—if society, every so often, would simply kill off both the old and the young who are unfit. That kind of pruning of "the human orchard," though repulsive and revolting in the extreme, would be far more humane and far more reasonable than is the so-called "pruning" done by war.

GODLESS POLITICS AND WAR

The second factor that makes for war and hence for world disorder is closely akin to the first factor—greed. It is "godless politics." Society should never have permitted politics to be participated in by any but the most worthy. Politics, as a vital factor in human society, now needs to be redeemed by godly men and women. Bad men and women have their way in politics when good people keep hands off. God's will can never be done upon the earth so long as godless politicians are holding the steering wheel.

World order demands that Christian men and women, and all others who loathe corrupt politics, shall devoutly consider their duty to God and to society to redeem politics by getting into the game themselves to redeem politics by eliminating corruption, and

thereby making the terms "statesmanship and politics" synonymous. The field of politics should be considered by the choice young men and young women of our colleges and universities as a life calling on a par with the other professions, and as sacred a responsibility as that of the ministry itself.

The postwar world should provide for a department of politics in every standard college and university, for society needs politicians of character and training. Politics should be made to be a Christian field of consecrated human effort; for godless politics, along with human greed, is chiefly responsible for war and hence for world disorder. Godless politicians would rather have their nation continually face the possibility and the experience of war than to have their political clique suffer defeat or even to experience waning power. With such politicians, if one candidate favors a united world, his opponent will instantly declare his opposition to any such idea if he thinks it will win him more votes so to do. World order, the answer to our Lord's prayer for a world in disorder, can never be realized so long as godless politicians control the destiny of mankind by their political maneuverings. God-believing and God-loving politicians are absolutely essential to clean politics, just as Christians are the one indispensable factor in a Christian society. Godless politicians in Berlin, Tokio, London, Paris, Washington and other capitals of the world, whom war touches only indirectly, should no longer have the power to hurl the world into periodic wars. Those who want to help answer our Lord's prayer for a world in disorder should have the power to decide the question as to whether or not there shall ever be a future war. They alone are qualified to decide this momentous issue.

THE HUMAN PRICE OF WAR

Dueling, as a means of settling disputes between individuals, has long since been outlawed by all civilized nations. And today the courts handle the settlements of disputes between individuals. Likewise, war as a means of settling disputes between nations must be and, please God, some day will be outlawed by the peoples of the world. Disputes between nations will some day be settled, not by war which actually never has settled anything, but by a world court.

In the First World War more than eleven million young men laid down their lives—the price society had to pay for the shortsightedness of older men who held the political power at that time. Thousands of those young men were destined of God to be leaders in the task of answering our Lord's prayer for a world in disorder. To some of them secrets of human progress in science, religion, education and government may have been entrusted by the God of humanity—secrets that may forever be lost to the world because those to whom they were entrusted were not privileged to live their allotted time. The progress of society may have been halted, and the whole world today may be staggering blindly through the midnight of despair because of the lack of leadership which some of those eleven million martyrs of World War I could now be giving to their nations if they had not been cu down in the flower of youth. Think how differentl history would read if the Apostle Paul, Martin Lu ther, George Washington, Abraham Lincoln, Wi liam E. Gladstone, Thomas Edison, Dwight Mood Wilfred Grenfell, John R. Mott and a score of oth benefactors to society had made the supreme sacrifi while in their early twenties!

WAR MUST BE RULED OUT

If the leaders of the world fifty years ago ha thought the problem of international relationsh through, if they had thought through the problems war in an age of science, if they had been motivate by the urgency and the appeal of our Master's pray —"Thy kingdom come, thy will be done on earth"- if their passion then had been for international pea and world order, World War I would never ha taken place, and there would have been no Wor War II; for every succeeding war is the inevitab result of the failure of the preceding war to accon plish its purpose. And not until war is complete ruled out of the human drama will the situation any different. But just as dueling has been forev ruled out of the human picture, just so, when h manity is wise enough and good enough, war too w be ruled out of the human picture.

As long as war is possible, peace-loving nations w be victims of war-minded nations and of war-pr moting agencies within the nations. It is a mark gross dishonor for any nation willfully to precipita a war or to conduct itself in such a way as to cau another nation to precipitate war; but it is a mark honor for a nation to rise up in defense of its freedo its honor and its life—just the same as it would be mark of sanity on your part, if an insane man bro into your home to destroy your property and ravi your household, for you to resist the intruder wi every power at your command.

America, as a whole, has stoody ready to rule w out of the human drama ever since the signing the Declaration of Independence. Though in t past she may not have been willing to attach her si nature to the equally important "Declaration of I terdependence" along with the signatures of t World's Commonwealth, I nevertheless sincerely b lieve that she stands ready to do so now.

LOVE AND BROTHERHOOD THE PRICE

Our Lord's prayer for a world in disorder can answered and the world can have order, peace a brotherhood any time that humanity is willing pay the price. The price is love. Love challeng all men everywhere to look at the world in the lig of the cross of Calvary. The poet's prayer shou be the prayer of all men everywhere:

> Light of love, oh may thy fire
> Purify our soul's desire,
> And unite our heart and mind
> In the service of mankind.

Love inspires unbiased and unprejudiced thinki

envisions brotherhood. Brotherliness is one of the idences and one of the fruits of the love which must rect the destiny of man. Service and cooperation e the proof of the love which alone can bring order it of disorder, security out of peril. Without the ve of God in human hearts to make world order ssible, it is needless even to hope for anything better r mankind than what now obtains. Without a love at is sincere, intelligent and courageous enough to lp answer the Master's prayer for a world in dis- der by completely uprooting and destroying the ry possibility of war, rumors of war will continue be heard, and the ravages of war will continue to rse the world.

MAN MUST SURRENDER TO GOD!

World order requires more than the mere ending f hostilities, the which might take place because of ne complete exhaustion of one or both sides. World rder requires more than the signing of a peace treaty. World order requires more than getting rid of Hitler nd Hirohito. The truth is—as has already been ntimated—they have a very small part in the re- ponsibility for the whole affair. They are but tools n the hands of war promoters. World order re- uires the complete and unconditional surrender of oth sides—both the victor and the vanquished—their omplete and unconditional surrender to the sovereign vill of Almighty God.

Too large an order? Nothing less will suffice! Nothing less can enable the nations concerned to make he necessary adjustments and readjustments involved n bringing order out of disorder. Nothing less can notivate sincere planning for peace in place of planning for war within and between the respective nations. Nothing less than humanity's complete and unconditional surrender to Almighty God can entitle the nations to bear the strain of the terrible burden which World War II has created for succeeding generations to bear. Nothing less than humanity's complete and unconditional surrender to God will inspire the nations of the world, as did God in the beginning, to place the individual at the center of human concern. Then the conflict between statism and free enterprise will cease. Then the exploitation of the individual for the promotion of the interests of state will end. Then the governments of the world, including our own, will go out of business competition and again assume their rightful responsibility of promoting peace among all nations, of serving their respective peoples and promoting the welfare of all their subjects.

THE LIGHT OF THE WORLD

The lights have been going out all over the world during the past few years. The darkness has become so frightful that many people despair, and even the angels of heaven may well be alarmed. The cry of us all is the cry of the disciples to their Lord—"Our boats are so small," the sea of life is so rough, and the night is becoming so dark; help us, O Lord, else we perish.

It is high time that the world's leaders and their followers—men and women in high places and in low—the human family throughout the world—accept Jesus Christ, God's Light for the world. Under his leadership and in the light of his love, humanity can join with the God of heaven in answering his prayer, which should also be the prayer of all who care.

A Pastoral Prayer

By Howard B. Warren

INFINITE FATHER, we thank Thee for Thy tender mercies and Thy loving kindness which have ever been with us. Dark is our world without Thee. Many times we are confused; the good seems evil and the evil good. Material pursuits blind us to the needs of the spirit, and cause us to go astray. In the stress and confusion of daily striving may we neither yield to selfish ease and ignoble ambitions, nor become so entangled in the things of this world that we lose the saving sense of life's simplicity and nobility.

Curb within us the inclination to sin, and shelter us under the shadow of Thy wings. Fortify our spirit, enlighten our reason, elevate our aims and purposes, that we may devote all our powers of mind and body to Thy service. Above the fury of men and the raging of the tempest may we always heed Thy still small voice.

We know that dangers still threaten our culture and faith. Uphold us in our struggle for truth, beauty and goodness, and let not Thy Holy Spirit depart from us. Gird us for the battle against indifference, ignorance and intolerance which still threaten to extinguish the altar fires lighted by our fathers. Bless those who are suffering and dying for a better world and may their sacrifice be not in vain. Give to those in authority over us insight into Thy plans and purposes for a new earth wherein shall dwell righteousness, and may they lead us into paths of peace for Thy name's sake.

Teach us that all races and nations belong to Thee, that no people is inherently superior to another. Show us, O Christ, that we are all brothers, and that as one great family we should love and serve one another. May tyranny, greed and hatred be banished from our world, and may freedom, justice and peace be universally established. Watch over us continually, and finally by Thy grace save us. Amen.

When the Birds Sang

A Story for Children by Alfred Wilson Swan

The flowers appear on the earth,
The time of the singing of birds is come,
And the voice of the turtle-dove is heard in the land.
Song of Solomon 2:12.

ONCE upon a time all the birds of the forest and field came together in the glade. They had never been all together before, and they were astonished and somewhat afraid. The canaries and lovebirds were afraid of the falcons and hawks; and the sparrows and starlings were jealous of the bright plumage of the scarlet tanagers and the bluebirds.

The birds from the south were awed by the birds from the north, and the birds that swam were envious of the birds that flew. The snowbirds and the blackbirds would hardly mix, and the golden pheasants strutted while the quail trembled in the grass.

But someone started the word around: Let's have a chorus. And they took as their motto: "Praise the Lord, all ye birds!" (Psalm 148:10)

When Birds Disagree

But that was just where the trouble began. The blue jay, who thought he was the kingfish, wanted to lead the chorus; and his voice was not suitable for that. And the bird of paradise, while she came from a long lineage with a beautiful name, was more concerned about the feathers in her hat than about her voice, which is a very bad mistake for a chorister to make.

The parrot, of course, had to be taught everything; but it was much better to teach him the right words than the wrong ones, as it was better to teach the other birds the sweet notes than the sour ones.

They were going to keep Jim Crow out of the chorus, because he was black. But he had such a fine bass voice and looked so dignified in his black dress suit, that they had to let him in.

The mockingbird got saucy and said to the catbird, "You're cuckoo,"—which is not a very nice way for choristers to speak to one another.

They then began an argument about when rehearsals should be held. Chanticleer, who thought the sun rose because he crowed, wanted it in the morning. The nightingale wanted it in the evening. The lark said he would sing whenever the sun was shining, and the owl said he didn't give a hoot when it was just so it was at night.

But they finally agreed on the morning as the time when the waking world most needed their song; which is the reason you hear such a twittering and singing about the time you want to roll over and take another nice little nap at daybreak, when morning gilds the skies.

Yet they still had all the problems of their parts and places in the chorus. The hummingbird could only hum, and Jennie Wren sometimes twittered. The whippoorwill sang the oboe parts, the oriole took over the flute score, and the bob-o-link sang the fi notes. But still they were quarreling about whe to sit, and who should fly first in the procession.

In fact, things got so bad that the vulture sat on dead limb looking tragic.

At that a dark cloud descended on the beautif glade, and what should have been a lovely place b came a terrible one, and all the birds started flying one another, and tearing at each other, until feathe flew through the air, and many a wing was broke When the battle had cleared away, there lay Litt Robin Red-Breast with an arrow right through h heart.

Who Killed Cock-Robin?

Then all the birds were frightened and sorrowf at what they had done. And they began to cry, "Wh killed Cock-Robin?" But no one could be found wh knew or would admit that he killed Cock-Robin. Y that would not bring him back to life; and there lay dead.

At that all the birds said, "It must never happ again." And the raven said, "Nevermore." A even the eagle stopped screaming.

Then the dove said, "Let us have peace." And a ne spirit filled the glade. But the only way they cou have peace was to be so busy singing that they wou not have time to fight, and so happy in their son that they would not be jealous of one another's plu age, or voices, or colors, or position.

And this is what they sang, when the flowers a peared on the earth, and the voice of the dove w heard in the land:

Christ is the song birds' King;
The winged world shall sing
His glorious fame.
With all we know is sweet
In song our hearts shall beat,
And every throat shall greet
His gracious Name.

By profession I am a soldier, and take pride that fact, but I am prouder, infinitely prouder, to a father. A soldier destroys in order to build; a fath only builds, never destroys. The one has the pote tialities of death; the other embodies creation a life; and while the hordes of death are mighty, t battalions of life are mightier still. It is my ho that my son, when I am gone, will remember me n from the battle, but in the home repeating with hi our simple daily prayer, "Our Father, who art heaven."

Douglas MacArthur.

Repentance and conversion and spiritual renew are still the most indispensable words of our time.

Samuel M. Cavert.

Sermon Outlines *from* PULPIT Readers

Spiritual Lessons from the Present Crisis

Text: See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Ephesians 5:15, 16.

I. Introduction—Near the forefront of our thinking for many months has been the fact that multitudes of our young men have been engaged in a life and death struggle in a world-wide conflict. The sober mood this fact has brought should make us more responsive to the voice of God. What is he saying to us? Very pertinent is the advice given by Paul in our text, that we "walk circumspectly, not as fools, but as wise. . . ." He urges the Christians at Ephesus to exercise spiritual understanding and to make the most of their opportunities for right living, in the face of the fact that "the days are evil." There are three facts about our contemporary history which call for attention, as we seek to be "wise" in these dark days.

II. Body of Sermon—(1) There is a widespread recognition today of humanity's need of God. When announcement came of the invasion of Europe, it was met not with hilarity, but with soberness. That mood passed with many persons, but it should be preserved. When the invasion began there was a veritable tide of prayer throughout America. Is there such a mood of prayer now? Perhaps not. But there should be. Where is there any hope for us and for the world except as we learn to trust in the wisdom and power of God—not only in a time of emergency but always? These days are tragic at the best; but they will be more tragic unless we learn the lesson today's events are thundering at us—the lesson that man cannot live without God.

(1) The seriousness with which we make war stands in stark contrast to the lack of seriousness with which we do the work of the Kingdom. In war there is absolute unity of effort. Only that will lead to victory. But in affairs of the Kingdom, there is little spirit of unity—in interdenominational relationships and within the churches. Without cooperation and coordination of effort there can be no victory for Christ's Kingdom. No enforced unity, as in wartime, is wanted, but unity that comes from hearts made one in Christ. Furthermore, in war the fighting man must submit to rigorous discipline and training; but how lacking are the churches in anything that could be called discipline! There are few "trainees of the spirit." Also, consider the matter of the use of resources, in the army and in the church. Compared with the gigantic sums paid willingly for the war, how picayunish are the amounts spent in the churches! So far as intellectual resources are concerned—just compare the situation in the nation when war is on and in the churches as they carry on their year-after-year work.

(3) The events of these days should lead us better to appreciate the meaning of the cross of Christ. Fathers and mothers of men in the service understand better than ever before what the cross meant to God. They remember that God has a star in his service flag—and that the star is gold. We can also better appreciate today the meaning of the vicarious sacrifice of the cross—what it means for someone to die in our stead. We begin to realize now those words of Scripture, "Ye are bought with a price." Our sons are dying for us. Christ died for us—why? Not because of our worthiness, surely. Out of sheer love and mercy. It is like God to give even his Son for our salvation. In such times, and with this great revelation of love showing itself in sacrifice, we should quit playing at religion. We should take ourselves in hand, learn the meaning of spiritual discipline and service, and set out in earnest to live for the cause for which Christ died.

III. Conclusion—I keep thinking these days of a picture that appeared some months ago in a magazine. It showed a soldier, fallen across his machine gun in battle, having made the supreme sacrifice. The picture carried this caption, "What did *you* do today for freedom?" That picture and its message should haunt the consciences of all Americans in these days. Then I think of another picture—a Figure not fallen across a machine gun, but nailed to a cross. And the question comes, "What did you—and I—do today for freedom—*his* kind of freedom?"

(Harmon B. Ramsey, First Presbyterian Church, Bluefield, Va.)

Not Unto Us

By E. A. Havelock

NOT unto us, O Lord, the praise
For what is wrought by sea or coast,
Through Babel shouts and words that boast
Of conquest, comes the master phrase—
"Not unto us."

Along the wires the currents fret
Or fly where there is none to guide:
The railway climbs the Great Divide,
And liners sail secure—but yet
"Not unto us."

Factory, office, mine and mill—
The shuttleshift, the threads remain:
The garment still is Love and Pain
When woven. Therefore, say we still,
"Not unto us."

From confident material ways,
From civilized complacent word,
From this our age, O save us, Lord,
And give not unto us the praise—
"Not unto us."

Make the Church a Candidate, Too!

By George Lawrence Parker

WHEN in the course of human events a church seeks a minister there is also some minister who is seeking a church. Usually there are a hundred ministers doing the seeking for that one church. That is not the course of human events so much as it is the course of unwise ecclesiasticism.

Anyway, this whole process is well enough known to ministers, but not so well known to churches and to those odd people called laymen. The ministers grind their teeth over it, suffer agony of soul and oftentimes bitter humiliation. The laymen and church committees go blissfully on their way, dissect the personalities of various aspirants, delve into his record, his weight (physical and mental), his wife and children (if any), his finances, his go-getting power equally with his Godlikeness, hold a meeting or two, sometimes with only a minority present, then report to the congregation, and with the sense of a job well done, or anyhow done, they "recommend to the congregation that we call as our pastor the Reverend Thaddeus Warsaw."

● *A Very Human Method —But Inhuman*

So, this is candidating! Maybe it can't be improved, but it leaveth much to be desired. It may be doubted if such a process ever dawned upon the mind of Jesus, the Head of the church; and doubtless neither Isaiah nor Paul nor Peter knew anything about it. It is all very human, to be sure; and yet its inhuman side is scarcely compatible with the importance of the issues involved. Perhaps also there is no way just now to improve matters, but that does not mean that a way should not be sought.

In the main, I ask just one leading question: "If a minister is a candidate why should not a church be a candidate too?" If a church sets G-men on the track of a minister to unearth his career since childhood, and his abilities since adolescence, to learn if he calls on old ladies or wheezes in his sermon or snores in his sleep, why should the minister not ask the same questions of a church? Why should he run into a blind alley, in full view of an audience, a public, and some attackers who are safely ensconced behind the barricaded and safe windows of the street? Why should they have the privilege of a hundred tongues and he but one, unwise too if he occasionally happens to use even that one off-tone?

● *Equal Rights for Joint Partners*

So it is, it appeareth unto me, that the Reverend Thaddeus Warsaw has the right to make the church a joint partner in this yet untamed field of candidating. "What's sauce for the goose is sauce for the gander," or ought to be. For the Reverened Thaddeus Warsaw to enter a parish that knows all about him, but of which he knows nothing, is like asking a sea-captain to take charge of a

G. L. Parker

ship he has not been allowed to inspect but where said ship has his personality-chart posted up where the engineer, the oilers and the dining stewards may study their captain's quirks at leisure. To give a church six months' or a year's head start on the minister is a strange experiment in leadership.

Granting that the Reverend Thaddeus Warsaw will have a lot to learn even after he has been in a church five years, still, to "start even," by an equal set of introductions and questions, might hasten his best efforts and prevent the parochial lag that comes after a few months, when everyone in town has sized him up.

So if I were the Reverend Thaddeus Warsaw (which I am not now but which I have been in younger days) I would forcefully request the church to be a candidate along with me.

More than this, I would ask m "denominational headquarters," thos skilled operators, technicians an trouble hunters, to approve at leas the general trend of my question to any church seeking the "honor" o my services.

● *Let the Church Reveal Its Finance*

First of all: "Will the churc please send me a full financial state ment of the last five years; and mak it a plain summary not a cross-wor puzzle? What are your (honest invested funds, and the portion o your annual income they now affor at current interest? What is you method of securing the balanc needed each year? How far do yo intend to hold the minister responsible for voluntary offerings? If yo have a debt do you expect me to pa it by clever magic or will you shoul der it by clean business methods? D you pay the minister's salary prompt ly?"

And so forth!

Yes, I put first things first; an unless finances are put first, the Rev erend Thaddeus Warsaw will be i hot water; and he can't cool off tha water once he has plunged into i It's too late then.

● *The Parsonag Questio*

Second: "Am I expected to live i a parsonage whose upkeep is neg lected, which is too big for my fam ily, and whose heating costs a tent of my salary? Am I expected thu to pay a virtual rental while thi parsonage is called "free"? An would any other of your members de liberately rent a house of this siz and condition on the salary propose to me?"

Yes, the parsonage question is clos to the Reverend Thaddeus every da and night of the year. He can't ge away from it for a single moment He knows of cruelties inflicted o his many colleagues such as the Rev erend Oliver Hopemuch and the Rev erend Stanley Patience, and man others—cruelties that would scarcel be borne in polite circles of secula society. He knows that some ladie of his church live in a comfortabl house and have a "maid" or "helper" while Mrs. Thaddeus live in a bigger house and cannot pay helper. "Who sweeps a room as fo

's sake makes that and the ac- fine," was a fine thing for old rge Herbert to say; and funda- tally it is true. But Mrs. Thad- s cannot be quite fine at church st parties and in her Sunday ol class when last night's dishes e too much for her and yester- s broom is too heavy to lift to- . O, yes, the Reverend Thaddeus rsaw had better ask right out ut the parsonage. All about it, ry bit.

nd it might be well for him to , of course not in too rude a man- , whether or not he and Mrs. addeus are to put the efforts of people into a task while only of them receives any financial ard. It may be well to ask, none rudely, if Mrs. Thaddeus War- is expected to be assistant min- r or the wife and companionable per of the minister. Two people one salary is hardly playing the ne fairly.

● *A Cooperative Church?*

Third: "Have you any trained and rly able people who share the work the various organizations? If t, why not? Am I expected to ply the Sunday school teachers, d in desperation must I often ask neone to 'take a class' whom I ow to be as unfit as if I should er to substitute for Professor Ein- in?"

"Does the church expect me to ild programs for Men's League, omen's Guild, Young People's So- ty, Alpha-Beta Club, Mr. and rs. Club, Johnny and Mary Kin- rgarten, the Dilly Dallys, and the ozy Dozen—and tie up every detail r all of them until my telephone ceiver is hot under the collar? Or e there a few experts who, with y help, will and can do these things? not, why not?"

● *A Worshipful Church?*

Fourth: "Does this church really gard its Sunday worship of God as th a privilege and an obligation, or es it regard it as a pleasant in- rlude when golf is not possible or to excursions undesirable? Do me of your people have so many rties on Saturday nights that Sun- y is a sort of 'morning after" and e "sweet church bell that peals o'er ll and dale" becomes a convenient minder that saves them the trouble even reaching for their watch? If e people of this church are not ints, nevertheless are there a goodly mber who look upon worship as the ender of men's hearts and the only pe of a continuing humanity? And e these people willing and inter- ted enough to face with their min- er the various fluctuating ups and downs that occur in the life of any institution?"

Yes, this fundamental church conception ought to be sought out by the Reverend Thaddeus Warsaw, sought out upon his knees—and if the church will kneel with him so much the better.

● *What Reaction to Minister's Sermons?*

Fifth: "What reaction do the people of the church give to the spoken addresses and sermons of their minister? Hearing him on forty or fifty Sundays each year, and often in between times, do they really expect him to be Moses, Shakespeare, Bernard Shaw and Will Rogers rolled into one? Or do they try to catch his own deeper meanings and let that lie in their hearts as the key to understanding God's truth as he sees it? Will they quickly tire of his voice and leave him in the wilderness, or will they join as far as they can in "knowing his voice and following him," as Jesus said?

Now I know that the Reverend Thaddeus must not press the above question too hard. If he were in the pews he wouldn't want to be too heavily jumped on; and in summer time he knows that he himself does use his critical faculties when he goes to listen to other preachers. Yes; nevertheless the Reverend Thaddeus had better get a line on this matter even if he must be very careful. People who won't learn to listen wisely to sermons are a poor and dangerous lot to preach to.

● *Freedom of Speech for the Pastor*

Sixth: "Does the church have a liberal or a very conservative point of view? Will they allow their minister, if he uses sympathy and common sense, to express his own thought while acknowledging freely that his hearers are free to agree or disagree, if only the spirit be right? Or does the church expect the minister to be an actor who has learned his lines which week after week he speaks in such a way that the people may say, "A good sermon," and "straightway go out and forget it."

A fair answer to this question by the G-men of the candidating church will at least give the Reverend Thaddeus Warsaw the chance to know whether he should go to the church in Stonybrook or apply to the Missions Board to be sent to Tahiti or Lapland.

● *Is the Church an Oligarchy?*

Seventh: "Is the church democratic in name only? Or is it an oligarchy run by a few? Does it expect the minister to sit by and without voice or vote see the church take steps toward suicide and ask him to rescue it after the rope is stretched? Must he be a skilled expert only to see amateurs pull the wrong switch and wreck the whole machine, then turn to him requesting that he mend it?"

Now the Reverend Thaddeus cannot get clear down into the human hearts of this church that is candidating for him; he ought to know that. And no matter what answers they give he will still have to learn much for himself. He ought also to know that no list of questions like this can touch the heights and depths of the truth of God which alone should be the binding link between him and the church. Still, a list of these surface interrogations might allow the Reverend Thaddeus to "start even," and free of too great a handicap. They would at least indicate to the candidating church that the Reverend Thaddeus knows he is going somewhere and wants to know whether his church wishes to discover the road thither with him. He will not say he knows every step of the way, but he will say that all together they may find such a way. The Mayflower Compact did not foresee the Federal Convention in 1787, but the Mayflower Compact had the consciousness that a good blueprint of democracy was better than no plan at all.

● *Toward Church Progress*

To make the church a candidate just as the Reverend Thaddeus Warsaw is a candidate is one immediate and possible way to get out of the mire. A church that won't run in reverse gear in this matter for the sake of further progress is worse than a car that has no reverse.

And so it is hereby unanimously voted that when any church wants to question the Reverend Thaddeus Warsaw, it give him the same opportunity to question it point by point, all along the line until *ad absurdum* is reached—and avoided.

'Interesting, scholarly and refreshingly up to date,'

Says JAMES D. MORRISON
OF THE

20th Century Quarterly

Ask for a free sample copy.

The 20th Century Quarterly
407 S. Dearborn St., Chicago 5

• WHO'S WHO in THIS ISSUE •

REV. CHARLES E. CONOVER *is director of the* Westminster Foundation at Miami University, Oxford, Ohio. He held two pastorates in the Cincinnati presbytery before going to Miami. He is chairman of the Triennial Conference of Church Workers in Colleges and Universities and a member of the University Commission of the Council of Church Boards of Education. He has degrees from the College of Wooster, Union Seminary and the University of Cincinnati.

Ordained in the Methodist ministry in 1910, DR. HORACE G. SMITH held pastorates in Glencoe, Evanston and Wilmette, suburbs of Chicago. From 1927 to 1932 he was associate professor of preaching at Garrett Biblical Institute, Evanston, and he has served as president of that institution since 1932.

REV. ERDMANN SMITH *was dean of Oklahoma Baptist* University for 14 years, president of Ottawa University for 7 years, pastor of Austin Baptist Church, Chicago, for 13 years, and last year became minister of Delmar Baptist Church, St. Louis. He was president of the American Baptist Publication Society for two terms, vice-president of the Board of Education of the Northern Baptist Convention for two terms, and is now a member of the Budget Committee of the Convention, serving his ninth year.

During the past seven years REV. FRED E. LUC has ministered at the Community Presbyterian Chur Athens, Ohio, seat of the Ohio University.

Having received his B.D. degree at Yale Divin School in 1913, REV. ROY C. HELFENSTEIN spent a year study at the University of Edinburgh. He was pastor the First Christian Church, Urbana, Ill., 1914-20; of t People's Congregational Church, Dover, Del., 1920-3 and has ministered at the First Congregational Church Mason City, Iowa, since 1938. He has been a leader his denomination in the fields of evangelism and the dev tional life. In 1932 he was a member of the Universi Seminar to Palestine, and had a summer course in t School of Oriental Research, Jerusalem.

REV. HOWARD B. WARREN *is minister of Embu* Methodist Church, Brooklyn, N. Y.

REV. ALFRED W. SWAN *is minister of the Fir* Congregational Church, Madison, Wis.

REV. GEORGE L. PARKER *is minister of the Fir* Congregational Parish, Unitarian, Duxbury, Mass.

Correction: Rev. Howard W. King, who contri uted the Pastoral Prayer to the April Pulpit, is not, was stated, minister of the First Christian Church, Phil delphia, but resides in Baltimore and ministers occasio ally to various churches.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

C. STANLEY LOWELL, Wesley Church, Dover, Del. "Arise and Go Forward." Josh. 1:2—"Moses my servant is dead. Now therefore, arise, go over this Jordan."

ALBERT E. DAY, First Methodist, Pasadena, Cal. "God Reigns—The Government at Washington Still Lives." Isa.—"In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up."

CARL T. MICHEL, Albany Park Presbyterian, Chicago, Ill. "The Christ Crashes the Conference." John 20:19—"The doors were shut . . . for fear. . . . Came Jesus, and stood in the midst and said unto them, 'Peace be unto you.'"

R. DALE LECOUNT, Sixth Avenue Presbyterian, Birmingham, Ala. "Freedom Is a Dangerous Thing." Gal. 5:15—"For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one of another."

HOMER J. ARMSTRONG, Judson Memorial, Minneapolis, Minn. "God—and the War." Hab. 1:2, 3—"O Lord, how long shall I cry, and thou wilt not hear! even c out unto thee of violence, and thou wilt not save! W dost thou shew me iniquity, and cause me to beho grievance? for spoiling and violence are before me: a there are that raise up strife and contention."

CLARENCE E. MACARTNEY, First Presbyterian, Pittsburg Pa. "Is America on the Road to Ruin?" Psalm 11:3 "If the foundations be destroyed, what will the righ eous do?" Rev. 3:2—"Be watchful and strengthen t things that remain, that are ready to die."

HAROLD C. WINDT, West Park Presbyterian, New Yor "The Recessional of the Tin Gods." Luke 1:52—"H hath put down the mighty from their seats."

CLARENCE C. RICHARDSON, First Presbyterian, Algona, I "Wanted—a Priority." Matt. 6:33—"But seek ye fi the kingdom of God and his righteousness."

J. CHRIS NYROP, First Congregational, Burwell, Ne "Our Inherited Commission." Luke 2:49—"I must about my Father's business."

H. PAUL SLOAN, JR., Drayton Ave. Presbyterian, Fer dale, Mich. "Life Is Lent to Be Spent." Matt. 16:25 "For whosoever will save his life, shall lose it; a whosoever will lose his life for my sake, shall find i

WILBUR S. DEMING, First Congregational, Washingto Conn. "Stumbling-Blocks into Stepping-Stones." 2 Co 12:9—"My grace is sufficient for thee: for my pow is made perfect in weakness."

NORMAN A. ROBINSON, Presbyterian, Shawnee-on-Del ware, Pa. "The Sin of Practical Atheism." Psal 14:1a—"The fool hath said in his heart, there is God."

FOR YOUR SERMON AND TEXT

.....
Title of sermon

.....
Text used (write out the text)

.....
Name of minister

.....
Name of church

.....
Address

THE EDITOR'S PAGE

The Event of the Month

AM writing this page in San Francisco, in the midst of the World Conference. It is difficult to decide whether *the* event of this month is the surider of Germany or the Conference of the United ıtions. During my first week here I had to buy papers every two or three hours to keep up with the swift movement of events on the collapsing German front. Now it is all over—that is, actual fighting is over. Hitler is dead or in hiding. authority finally emerged in the person of Admiral önitz with competence to make a formal and real rrender. The surrender enabled the war to end with victory proclamation, and the long suspense found lief in joyous thanksgiving. The joy was tempered d solemnized by the fact that Japan remains to be nquered, by the awful revelations of Germany's rocities in her concentration camps, and by the reembrance that nearly a million of our youth are dead wounded or in prison. Fifty of Germany's leading ies have been reduced to a mass of rubble. Civilizaön has been degraded in the souls of vanquished and ctors alike. What a price the world has paid for this sanity! Can we find any compensation for what we ve done? San Francisco is trying to answer this quesön. It is seeking the way to a new world in which ason and justice shall be so implemented that this ing shall not happen again. The mood here is more lemn, more realistic, less naive—and less hopeful—ıan was the mood of Versailles in 1919. But it is not mood of despair. It is more determined to find the ay to permanent peace, if there is one, than were the ictors in World War 1. There is disillusion, skeptism and suspicion. There are compromises and shifty retensions designed to conceal national interests and ars. But there is also a deep conviction that the world one in fact, and that its unity must find some adeuate embodiment in a system of order and justice and eason if civilization itself is not utterly to perish.

War Ends in Europe

The Book of the Month

ADVANCE THROUGH STORM. VOL. VII OF A HISTORY OF THE EXPANSION OF CHRISTIANITY. *By Kenneth S. Latourette. Harpers. $4.00.*

THE missionary impulse is of the essence of the Christian faith. Christianity has been an expanding religion from its beginning, and when it eases to expand it will have become decadent and aposate. In this seventh volume, Professor Latourette rings his monumental work on Christian missions to a lose. It covers the period from 1914 to 1945. The eries as a whole thus tells the story of the Christian novement from Pentecost to the present hour. It is impossible to "review" so great an achievement of scholrship in this tiny space. All that I can do is to celebrate he appearance of these volumes, to express my admiration and awe of a mind that is capable of such exhaustive research, such skill in organizing the materials and such lucidity and attractiveness in telling the great story. The books are easy reading. Few will begin at the beginning and read straight through. But the whole set should be available for every minister and for every lay student of Christian progress. But they cost four dollars apiece—there's the rub! However, I have a suggestion. If you cannot buy them for your own library, take steps to get them into your public library. And if your public library's treasury is short of funds, take a dollar out of your own pocket and get twenty-four others to join you in making a gift of the whole set to a library where they will be constantly available. I imagine the set will cost about $25.

A Thought for the Month

WE CANNOT have peace until men learn to think internationally. On the day of my arrival in San Francisco I found a spirit of discouragement pervading our American delegation. The nations had come here bringing each its own plan for world order modeled in the image of its own national interest. How could any unity be brought out of this diversity and disparateness? The most ardent supporters of a world organization were skeptical and some looked upon the scene with cynicism. The conference was then four days old. But today I talked again with one of those who had given confidential expression to his fears. As he shook my hand, he said: "We are doing a great job!" "What has happened?" I asked. "We are beginning to think of the world and not merely of our individual nations," was his reply. I was reminded of that fine utterance of Dr. Edgar DeWitt Jones at the end of the Oxford Conference: "We came here thinking of our churches; we go home thinking of the church." As the ecumenical mind is emerging in the churches, so the international mind must emerge among the nations. What does such a mind require? (1) It requires the development of an international imagination. No world order is possible unless we can rise above the short-range interests of our own nation and take the point of view of other peoples. We must be able to understand how a particular policy that seems good to us affects others. (2) It requires the development of each nation's capacity for repentance for its share of guilt in creating the tensions that bring on war. (3) It requires the development of a will to justice, a will that stands with one foot on our rights while the other stands on our duties. These are high moral demands. Indeed they are Christian demands. The task of the church is nothing less than to develop a Christian international mind.

The International Mind

Charles Clayton Morrison

Quotable Poems

Thomas Curtis Clark
Compiler

20,000 ministers possess this book because it is the standard anthology of brief, quotable verse. "Where can I find that poem?" Here, in this encyclopedic volume, because the book has been compiled especially for ministers and other public speakers. The great poets of old, the best of the new, all are here. More than 100 poems for special days. Ask your bookseller about it. He has it. $2.50

A. W. Hewitt's Books on the Ministry

HIGHLAND SHEPHERDS

This is the book that placed Hewitt at the top of the list of counselors to ministers. Treats the professional phases of the ministry. The chapters on preaching constitute the most helpful treatment of this subject to be found anywhere. Not a dry-as-dust treatise, but human, humorous, wise, winsome. $2.00

GOD'S BACK PASTURE

And this book tells of the educational, community, social tasks of the pastor. It is especially notable in that it points out that the minister in the village or small town has a better opportunity for genuine service than his brother in the big city. $1.50

THE SHEPHERDESS

Since its publication, *The Shepherdess* has been a steady seller. It is the only book which treats thoroughly and helpfully the tremendous opportunities and duties the pastor's wife faces. Every minister, as well as his wife, should read the book. $1.75

Books by James D. Morrison

Minister's Service Book

There are books and books in this field, but Morrison's handbook has taken the lead because it is thoroughgoing, complete, and of fine literary tone. "Contains the best of the old and the new, carefully selected over the years with the help of the country's leading ministers."—*Christian Advocate.*
$1.50. Lea. $3.50

Let Not Your Heart Be Troubled

In these dark years the ministry to the sorrowing takes on new importance. This book of meditations, prayers, poetry is helping to bring comfort and courage to thousands. Many ministers keep several copies at hand to present to those of their congregations who have been bereaved.
40 cents. Deluxe, $1.00

Business Administration of a Church

By Robert Cashman

Mr. Cashman, business manager of the Chicago Theological Seminary, shows how the minister can save time by right methods of conducting the business phases of his work. Chapters on church organization, finance, correspondence, stewardship, executive leadership, etc. "A gold mine of good advice," says Albert B. Coe. $1.50

Acts of the Apostles

Halford E. Luccock

"Preaching values in the new translation" of a great Bible book. Every page teems with illuminating comments on striking verses of the book. Replete with modern illustrations. $2.10

When Children Ask

Margueritte Bro

Do ministers understand children, and their point of view? Many do not. This book will help. Children's questions about God, Christ, immortality are given special consideration. $2.00

Two Devotional Books

EVERY DAY A PRAYER

MARGUERITTE BRO. As has been pointed out by reviewers, this is not only the best recent devotional manual, but also a gold mine of illuminating comment on life and its problems. Any minister who can't find a sermon or two on every page is spiritually blind. It makes a delightful gift for serious-minded people, especially good for young people.
$1.50

THE DAILY ALTAR

WILLETT-MORRISON. The modern classic of devotion. Through the years it has been a daily spiritual guide to more than 200,000 people. For every day a meditation scripture, poem and prayer. 100 copies in the hands of your church members would mean a revival of spiritual living and thinking.
$1.00. Lea. $2.50

AT YOUR BOOKSELLER'S
or
FROM THE PUBLISHERS

WILLETT, CLARK & CO.

37 W. Van Buren St.
Chicago 5, Ill.